

the Chaplain

A JOURNAL FOR PROTESTANT CHAPLAINS



No Greater Love



The Cross in the Bible by E. Leonard Allen



More than Conquerors by Alexander C. Zabriskie



Francis of Assisi by Edwin Prince Booth



Assisi's Festival of Spring by Charles W. Ackley

APRIL 1958

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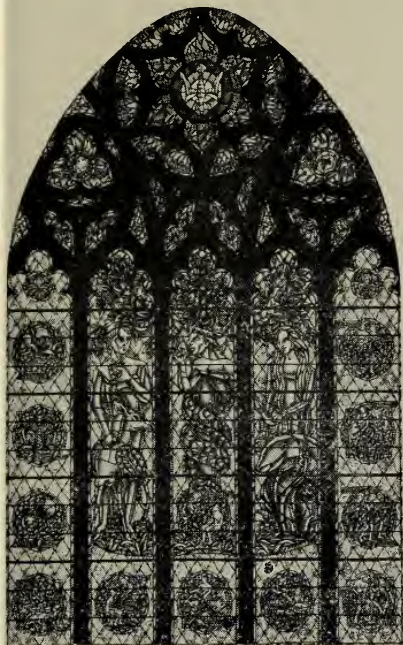
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The love of God in Christ

MORE THAN CONQUERORS

By ALEXANDER C. ZABRISKIE

Formerly Dean of the Protestant Episcopal Theological Seminary, Alexandria, Va.

The Creation window above was recently dedicated at Princeton University Chapel, setting of the following chapel talk.

It was a year before his death when Alexander Zabriskie conducted the "service of remembrance" for his class reunion at Princeton. . . . His thoughtful words were quietly spoken. . . . Yet now they reverberate like an Easter shout of triumph!

WHO shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? . . . No, in all these things we are more than conquerors through him who loved us. For I am sure that neither

death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord." (Rom. 8:35-39.)

This is the Christian shout of triumph! It triumphs victory over everything that robs people's lives—your life and mine—of any final significance: "We are more than conquerors through him who loved us."

The one inescapable episode of life is death. The ranks of my class, and of other classes too, are perceptibly thinner than they were. We are aware that the days left to us on earth are relatively few. We ask ourselves with some poignancy, How shall we think

of this great fact of death? Do you believe that it has been conquered?

I

In the first place, we all know that our attitude toward death, yours and mine too, is a matter of faith, not of demonstrable fact.

Men have generally adopted one of three attitudes toward death:

1) Some have *defied* it and concentrated on vindicating the dignity of human life. Thus did the Stoics of old, Warner Fite used to tell us, and thus do their modern counterparts.

2) Some have tried to *ignore* it—both the playboys who sought to have a roaring good time as long as they lived and all moderns who deny the reality of death, pain, and sin.

3) Others have *accepted* the stark fact but triumphed over its threat to the meaningfulness of their lives. They accept the obvious fact that death is real and sin is real and pain is real. But they insist that these episodes are not the last word. The last word is life and love and joy. By faith they are “more than conquerors.”

Whichever attitude you and I take toward death is a matter of faith—of the “soul’s invincible surmise,” in Santayana’s phrase. There is no proof—no knowledge susceptible of investigation and validation—of what lies beyond the grave. Bertrand Russell’s view is as much a matter of faith as St. Paul’s. Which faith do you, and you, and you vote for? I vote with St. Paul.

II

In the second place, the Christian faith concerning death is summed up in St. Paul’s word, “We are more

than conquerors through him who loved us.” Nothing can “separate us from the love of God in Christ Jesus our Lord.” Christian faith trusts that God gives his children victory over death.

Christianity makes tremendous affirmations. It affirms that God—our Father—Ultimate Reality—is as able to bring us into another life as he was able to bring us into this one through the agency of our parents. It affirms that his love yearns for our trust and obedience and companionship now and beyond the grave. It affirms that to know him is eternal life, life beyond time. To be aware of his impact on one’s self as one is aware of the impact of another personality is to realize that one’s existence is of infinite significance and transcends time. These affirmations combine to say that we are more than conquerors—for *nothing* will be able to separate us from the love of God in Christ Jesus our Lord.

Obviously all Christianity’s great affirmations spring from its primary intuition that God loves mankind. God’s affirmation is, “I believe in man, and I care for him infinitely.”

How do you show love for others? For one thing, by writing them letters. So God sent messages to men, and the cream of them were gathered up in what came to be called the Bible. In theological speech we say that God *revealed* himself to men, and men wrote down their *apprehensions* of him, and later men gathered these writings together.

If you love people, you send them presents. So God gave us this world stored with all manner of resources that men have learned how to use—resources of food and drink, of min-



Princeton
University
Chapel,
Princeton,
New Jersey

erals and water power, of the lush beauty of spring and the austere beauty of autumn.

If you care for people, you visit them—perhaps for ten minutes, perhaps for an evening, perhaps for a week end, perhaps for a month. The length of your stay is a measure of how much you care for them. So God came to earth in Jesus to visit the human race, and Jesus shut himself up in our world permanently. He cared enough to visit us forever.

If you went to stay with somebody permanently, you would probably take some weapon to defend yourself in case the other family went berserk. God showed the measure of his love by coming to earth without any protection at all. Because men could not stand the unqualified truth he spoke, and the demands his love made on their consciences, they killed him. The Cross is the measure of God's love. The Resurrection is the sign of God's victory over evil and death, and the clue to our victory. The Cross

and the Resurrection are the key symbols of Christianity's faith concerning death.

God made us. God loves us. God offers us eternal life. He will give us this eternal life in communion with him and in companionship with his other children, whom he loves exactly as he loves us, unless we utterly and finally resist his advances. And no one can put limits on God's ability to win us from our obduracy. *Nothing* can separate us from the love of God in Christ Jesus our Lord.

III

In the third place, if one accepts the Christian attitude toward death, it is decisive for one's conduct during the remainder of this life.

On the one hand, nothing can separate our neighbors and associates from the love of God. Regardless of what we think of that neighbor, God loves him exactly as God loves us. Therefore, we have got to learn to live with that neighbor as with an-

other member of God's household, and the sooner we begin to practice this attitude toward him the better for us. God does not discriminate between people on the basis of their race, nationality, color, creed, or social position any more than Jesus did. Nothing can separate any of them from him. The longer you and I postpone developing some of his unbounded concern for all people, the more unpleasant we shall find God's company.

Archbishop Temple once said that God's aim is to develop "ever widening fellowship on ever deepening levels"; that is to say, friendships that increasingly surmount the barriers that ordinarily keep people apart, friendships that deepen from superficial amiability to intimate discussions of basic convictions and experiences. "Widening fellowship on ever deepening levels" involves sharing the values that mean most to us with all who will receive them. Christian love is God's love pouring through one person or group to another person or group, making those through whom it pours more than

conquerors over narrow self-centeredness. It is *agapē* or *caritas*. It is the cause for the Christians' desire to share with all who will receive it what they have learned about God and about the possibilities of life. It is the underlying cause of the Point Four program and of all missionary enterprise.

The acceptance of the Christian attitude toward death is decisive for our conduct during the rest of our lives in yet another way. Nothing can separate from the love of God our friends and relatives who pass through the adventure men call death. When they die we shall be sorry that we shall not again see the beloved face or hear the voice we delighted in. But we shall not be lugubrious; we are not as men without hope for them; we shall not think that they have met some utterly final and irremediable catastrophe. Nothing can separate *them* from the love of God. He gives *them* victory over death. We stand by the open grave, and by faith we too are more than conquerors over death.



Special Easter Broadcast

The Broadcasting and Film Commission of the National Council of Churches, in co-operation with NBC, makes this announcement:

Frontiers of Faith, NBC-TV's regular weekly religious program, is on the air each Sunday, 1:30-2:00 PM ET. But for Easter, April 6, a special full-hour Easter program will come on the air half an hour earlier, at 1:00 PM ET.

This special Easter program is a drama based on the experience of Barabbas, the condemned thief, who was released to the people the day Christ was crucified. It was written by Henry Denker, author of *Time Limit*, a Broadway play since made into a motion picture.



By **ROBERT M. RUTAN**

*Staff Chaplain, Air Proving Ground
Command, Elgin Air Force Base, Fla.*

We CAN Preach Doctrinal Sermons

MILITARY chaplains can preach doctrinal sermons to general Protestant congregations.

Few of us do. Why? Is it because we doubt people's interest in doctrine? Is it because we feel we can preach doctrine only to members of our own denomination? Is it because doctrine appears too profound for the average chapel attender? Or is it because we ourselves are too weak on doctrine to attempt to preach it?

Certainly our people need doctrinal preaching. Surveys constantly reveal the religious illiteracy of people. Even among those who regularly attend religious services knowledge of the basic beliefs of Christianity is pathetic. They acknowledge God's existence, but they don't know enough about God to give him a proper place in their thinking and living. They try to pray, but mis-

understanding about prayer leads to ineffective prayer. They have heard about the Holy Spirit, but they know little or nothing about it.

Religious illiteracy leads to an incomplete commitment; understanding leads to a vital commitment to the faith that Christians profess. This deep commitment is desperately needed today to enable individuals to live victoriously and to witness nobly. If belief is power, then a deeper understanding of religious beliefs will strengthen personal lives and the life of the church.

Ministers are expected to have thorough understanding and sound views on doctrine. Isn't it also important that they should lead their congregations to a better understanding of religious beliefs?

Not only do our people *need* doctrinal preaching but they *want* it. During the months of July and August last summer I preached a series of eight doctrinal sermons with amazing results. Attendance at services increased tremendously and several times surpassed the Easter Sunday congregation. One does not expect good summer attendance along the Florida Gulf coast with its many water sports and its hot, humid climate; but our people came to learn more about their religious beliefs.

Comments were most interesting and encouraging. Individuals expressed deep appreciation for the sermons and the interpretation of subjects discussed. Many members of the congregation acknowledged a better understanding of basic Christian doctrines.

I do not believe this experience to be unusual. Other doctrinal sermons followed the summer series, and re-

sponse continued to be exceptionally good. Church people recognize their need to understand Christian doctrine. They want to understand their faith. They want preaching that will help them attain this knowledge.

Protestant church leaders have encouraged doctrinal preaching and have recommended more and more emphasis upon it. Phillips Brooks advised that we preach it always so that men not only may believe but may be saved by their belief. Andrew W. Blackwood, in his recent book *Doctrinal Preaching for Today*, strongly advocates a return to doctrinal sermons.

Chaplains need not and should not preach doctrinal sermons that are controversial. The term "doctrinal sermon" is frequently used to describe sermons on issues of denominational peculiarity or controversy. Such a conception and limitation is erroneous and needs to be avoided and corrected. These sermons can and should be very positive instructions on the great doctrines of Christianity. Selection of subjects should be made with this in mind. Our purpose in doctrinal preaching should not be to ridicule or destroy beliefs that we do not accept but to offer positive affirmations of widely accepted doctrines to buttress the religious convictions of our people.

Careful preparation is essential to preach doctrinal sermons.

Probably the most important area of preparation is in our own thinking and understanding of Christian doctrines. We must be theologically sound if we are to preach helpful sermons. More solid theological reading and thinking would be beneficial for all of our preaching.

Techniques of doctrinal preaching need also to be mastered. We must remember that we are preaching sermons and not giving theological lectures, and that we are preaching to average congregations and not to theological students. These sermons must be solid yet not ponderous, thought-provoking yet not over the heads of our people. Clear, careful, concise thinking must be expressed in simple, practical, everyday terms. To suggest difficulties we cannot remove is to add to the already existing confused thinking.

The careful reading of a book such as Dr. Blackwood's *Doctrinal Preaching for Today* would be very fruitful. This well-known author discusses many phases of doctrinal preaching and illustrates his views in many sermon outlines.

For an example of excellent doctrinal preaching, chaplains might read the late D.M. Baillie's *To Whom Shall We Go?*—a collection of sermons both interesting and stimulating.

The great doctrines are familiar to congregations, but sermons on them will be very helpful. The doctrinal sermons I preached last summer were on eight basic subjects and were titled simply: "Our Faith in God," "Our Faith in Jesus Christ," "Our Faith in the Bible," "Our Faith in Love," "Our Faith in Prayer," "Our Faith in Immortality," "Our Faith in the Holy Spirit," and "Our Faith in the Kingdom of God." The titles simply proclaimed the theme of the sermons.

Each sermon presented several brief observations on the main theme. In the sermon "Our Faith in Jesus Christ," for example, I affirmed that

Jesus was a human being, that he was the Son of God and divine, and that he is the Saviour of mankind. Such statements are generalities, but apparently they helped many to a clearer understanding of—and, I hope, a deeper commitment to—Jesus Christ. With the transient congregations of military chapels this type of sermon has its value.

A series of sermons on one theme could treat the subject more fully. Over a short period of time it could lead a congregation into a fairly complete understanding of a particular doctrine. (Needless to say, a series should not run too long. Neither should a number of series follow one another in close succession.)

And why shouldn't we include in our preaching plan sermons on the basic principles of Protestantism? Such instruction would eliminate a lot of ignorance on the significance

and distinctiveness of Protestantism. October would be a good month, climaxed by Reformation Sunday, to preach a series of sermons on the "Basic Principles of Protestantism." The sermon topics might be "Salvation by Faith," "Direct Access of the Believer to God," "The Supreme Authority of Scripture," and "Sacredness of the Common Life." Again, the messages should be positive, with no expressions of bitterness or criticism of non-Protestant churches.

Yes, chaplains can preach doctrinal sermons to general Protestant congregations. The people will be pleased and appreciative. You as the preacher will be genuinely surprised at the attendance and the comments. Above all, as you help people to clarify and strengthen their religious beliefs, you will be laying the foundation essential to noble Christian living.

Hope

He died!

And with him perished all that men hold dear;
Hope lay beside him in the sepulchre,
Love grew corse cold, and all things beautiful beside
Died when he died.

He rose!

And with him hope arose, and life and light.
Men said, "Not Christ but Death died yesternight."
And joy and truth and all things virtuous
Rose when he rose.

(Anonymous)



Christ of St. John of the Cross

Artist: SALVADOR DALÍ

(Copyright, Glasgow Art Gallery, Glasgow, Scotland)

According to *World Christian Education*, "the picture was inspired by a drawing made of the Crucifixion by St. John of the Cross. It was painted at Port Lligat in Spain in 1951, which, idealized a bit, provided the landscape shown. The artist wished to show a Christ differing from the conception of many modern artists who 'show emotion through ugliness.' He says: 'My principal preoccupation was that my Christ would be as beautiful as the God that he is.'"

The perspective of the artist, looking down at the Crucifixion from above, gives what might be called a God's-eye view of the scene. Detached from earth, the Cross appears in its cosmic significance, as belonging to the very structure of the universe.

The Cross *in the BIBLE*

By E. LEONARD ALLEN

*Minister in charge of Knox Presbyterian Church
Christchurch, New Zealand*

HOW DO WE understand a person?

How, for example, do we understand Peter and his denial of the Lord?

In one sense, of course, we can never understand Peter's action. It will always seem to us sad and regrettable, something that should not have been. It will never follow so naturally from antecedent circumstances that we shall merely register it as an occurrence and cease to judge it as a responsible act.

But we can make such an act more intelligible if we set it in the light of all that we know of Peter in his previous life. The trait of impetuosity we detect there indicates him as the kind of man to whom such denial might come more readily than to persons of a different temperament. That is to say, *we interpret the action in the light of all that we know of the doer.*

Yet this is not all. Must we not say that it is our knowledge of the denial that makes us single out as relevant the suggestions of impetuosity in the story of Peter? Had he resisted temptation and suffered for his fidelity we

should have appealed to the saying that likened him to a rock! That is to say, *we interpret the person in the light of his action.*

This is a circle, but it is not a vicious one. To *interpret the person by the act and the act by the person*—there is no other procedure open to us.

We can now apply the principle to what is the theme of this article, the cross of Christ. How are we to understand this event? We may not take it in isolation, and equally we should be careful about applying to it some of the categories that have in fact been applied, categories taken from such alien realms as feudal society or the procedure in a magistrate's court. Here, at any rate, I propose to see the cross against the background of the whole biblical revelation of God, especially that in the Old Testament.

The sentence "God was in Christ reconciling the world to himself" was written by a man trained in the law and the prophets, and we must know what the term "God" connoted for him if the sentence is to have for us the force it had for him. But equally

as Christians we are pledged to be selective in our use of the Old Testament. In the light of Christ, certain items in its presentation of God commend themselves to us as others do not. We attach peculiar value, for example, to the Servant songs in Second Isaiah. Once again, there is no escape from the circular procedure. *We understand the cross in the light of the biblical message and the biblical message in the light of the cross.*

LET US begin, then, by asking what the biblical account of the human predicament is. Man, we learn, was created for fellowship with God; indeed, we may even say, as Barth now does, that he was created by God to be his partner. But man has refused this high destiny, turned away from that fellowship with God for which he is in the world. He has sinned, and that not merely directly against God. He has sinned against his fellow man, whom God gave him as a trust. Man has introduced into the world the evil that was never meant to be there and that is destructive of God's intention for it. God, who is all holiness, reacts against sin by what the biblical writers call his "wrath." That is to say, God's attitude toward sin is one of total rejection and unqualified opposition; his one desire is to rid his universe of it forever. Insofar, therefore, as a man identifies himself with sin, he has God against him. Where he realizes that this is his situation, the consciousness of guilt erects a barrier between him and God. He cries with the prophet: "Woe is me! For I am lost; for I am a man of unclean lips, and I dwell in the midst

of a people of unclean lips; for my eyes have seen the King, the Lord of hosts!"

Thus all that is contrary to God's awful holiness comes under his condemnation. "The wages of sin is death"—not physical death merely, but doom, the essence of which lies in separation from God, who is the source of life.

This doom does not take the form of sending in an account to each man for each wrong act and demanding payment at once of his debt of punishment. It consists rather in the creation and maintenance of an order that is from one point of view the divine reaction in indignation against sin and from another the working out of its consequences. "Do not be deceived; God is not mocked, for whatever a man sows, that he will also reap."

The reaping, however, is of a curious and perplexing nature. That sin brings suffering is a law from which there is no escape. But it brings suffering neither to the person alone who has sinned nor in proportion to what he has done. The biblical writers recognize what experience confirms, that this is a world in which the innocent suffer for what the guilty have done, while the guilty may even escape all punishment. And a slight neglect may sometimes have more serious consequences than a serious dereliction of duty.

No, this is certainly not a world in which punishment fits the crime. We may and must aim at strict justice in our treatment of men, but God does not seem to set us a pattern in this.

Here we reach the problem that torments so many of the Old Testament writers and that comes to poig-

nant expression particularly in Job and Psalm 73.

We can see the Chronicler wrestling with this problem when he compares the reigns of Hezekiah and Josiah on the one hand with that of Manasseh on the other. Why did the king who assimilated the temple cult to Assyrian polytheism and idolatry live prosperously and die in peace, when Hezekiah had to buy off the enemy with all his treasures and Josiah was killed in battle? He could only suppose that Manasseh's sin was so great as to outweigh the piety of the others, while a timely repentance saved him from the consequences of his sin.

We would do well to turn away from all such forced apologetic and listen to the complaint and expostulation of the psalmists. It is not merely that they do not get the reward they looked for. What is so serious is that the injustice of the world order calls in question what has been basic to their religion, that God is holy and of purer eyes than to look on evil. It seems rather as though he is indifferent, neutral himself in the moral struggle he bids man wage.

Alas, the problem is as unsolvable as it is insistent. Job can only keep silence before a power and wisdom that transcend his comprehension. We are in the presence of mystery.

NOW a mystery of this order cannot be explained; that is what is meant by calling it a mystery. But it can be illuminated. How? Not by an argument, not by general considerations, but by an event. Something is done that makes it possible to live courageously and fruitfully with the mystery. In the Bible we meet with such events at two levels.

The first level is the human, where an individual is prompted by love for his fellows to enter into this tangle of sin and suffering, this solidarity of doom, accepting it freely as his own lot and so redeeming it from within. So, for example, after the apostasy that centered round the Golden Calf, Moses offered to take upon himself the fate of his people, on their behalf to be blotted out from the book of life, so only they might live and go on to the Promised Land. So Jeremiah, when Jerusalem fell to the enemy, refused freedom for himself and chose to bind himself to the fate of those who had been unwilling to heed his message. It was acts of this kind that preserved Israel from the consequences of its own follies. Finally, the prophet's vision of a Suffering Servant expresses the hope of, and the need for, some such redeeming figure in the future. By self-giving of this quality doom is transmuted into deliverance.

The first level is the human; the second is the divine. The biblical writers are emphatic that God is not to be thought of as detached from human affairs, that he is involved in the stress and tragedy of history. They do not hesitate to ascribe to him grief and sorrow, disappointment and even regret. When the Israelites in Egypt cry out under their affliction, God hears their cry and comes down to save them. Throughout the history of Israel his role is that of a participant. The noblest expression of this in the Old Testament is probably the great utterance of a postexilic prophet: "He said, Surely they are my people, sons who will not deal falsely; and he became their Savior. In all their affliction he was afflicted, and

the angel of his presence saved them; in his love and in his pity he redeemed them; he lifted them up and carried them all the days of old." Hosea goes so far as to describe God as torn inwardly between conflicting emotions, horror at Israel's disloyalty and longing to save him from himself. The Hebrew conception of history makes it not a human development that God observes and judges, but a divine-human encounter, a drama in which God himself sustains the leading part. And his intention throughout is to bring men back from the far country of their own folly to the place where they can have fellowship with him once more. God redeems history by becoming himself involved in it, paying its price in effort and suffering.

But the biblical presentation requires us now to take a further step. These two entries into the nexus of sin and suffering, the tangle of doom, are in reality but one. The self-sacrifice of man for his fellows at God's call—that is the description that is appropriate from one perspective. But from another and higher perspective we must say that God himself enters history at this point in costly self-giving and with the purpose of redemption. The action of a man for a particular group of people at a particular point in time is the vehicle of an action of God of far wider range and richer significance.

Nowhere is this more clearly brought out than in the story of Hosea. What is happening here? Is it that a broken-hearted husband is seeking in love to reclaim his wayward partner? Or is it that God, distressed by Israel's disloyalty yet yearning over this people as his own, seeks

to reclaim it by a discipline of love? The answer is that both are here, the one in, with, and through the other.

Moses offering his life to save his people in spite of their infidelity is not pleading with a reluctant God. Rather is God in his heart, in his passion to do and suffer all for those whom he has brought out of Egypt.

WE ARE able to read the Old Testament so because we have seen God in the face of Jesus Christ. But equally, reading the cross in the light of this biblical presentation of God, we see it as the point at which, in and through a human life offered in utter self-giving for the Jewish people of first-century Palestine, God entered our human solidarity of doom for all men at all times and in all places. God accepts, shares with us, participates in that solidarity of doom by which sin is riveted to suffering. He comes under the world order he has created and makes his own the human situation under it.

The judgment of God upon sin is both certain, inasmuch as it is inescapable, and uncertain, inasmuch as it may fall upon the innocent rather than the guilty. But God does not merely bring man under this; he comes under it himself. And, once the doom of sin is something that God and man share, its character is changed. It becomes now a situation he is pledged to redeem, will men but accept his offer; and hence it is fraught with hope.

We may say that the center of the human situation is no longer man and his sin; it has become God and his tireless will to restore man to fellowship.

From one point of view, the cruci-

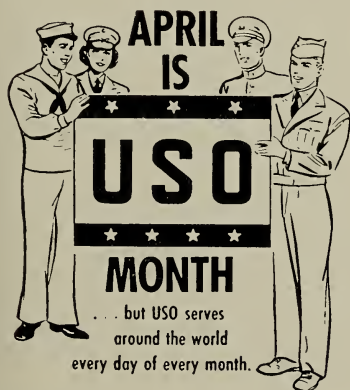
fixion was the last episode in man's long rebellion against God: from another point of view, it is the first episode in God's decisive effort for man's restoration.

"God was in Christ reconciling the world to himself." I have tried to do justice to these words by offering an approach to the work of Christ that is theocentric. It is the act of God in and through his act.

This act is not merely one that makes forgiveness possible. It is itself God's forgiveness of man. He who breaks down the barriers I have built up between myself and him, who shares with me in the consequences of my acts and pledges himself to make a new life possible for me—does he not forgive me in so doing? If this is not to forgive, what is forgiveness?

Is it, then, a collective forgiveness, for the human race as a whole?

No, for love does not operate in this fashion—at least, not in God, whose concern is with persons as his children. The cross of Christ is the act of forgiveness that God addresses to men personally, to all men that each may appropriate it in his own way.



Hence Paul, after speaking of the reconciliation of the world, goes on to say how through the missionary preaching of the apostles the individual appeal goes out: "Be reconciled to God!"

Christ did not die literally for John Smith of New York City in 1958. He did not, that is, have him in mind as he hung upon the cross. But he did not die for men *en masse*, as a collective entity. He gave himself for persons, so that John Smith can dare to say, "He died for me."

How, then, is this forgiving act of God appropriated?

We use in this connection the terms "faith" and "repentance"; and both are needed. Of the two, repentance is perhaps the one that needs closer consideration.

In repentance a man appropriates God's judgment on his past by self-condemnation and God's offer for the future by hope, resolution, and the will to make amends for the past. No condemnation has power to change us till it becomes the condemnation passed on us by our own consciences. We are not freed from the past save as we catch a glimpse of what in God's mercy we may yet become. Hence the interminable theological debate as to whether forgiveness precedes repentance or *vice versa*. The relation between the two is too subtle to be described in either way. Till we have some hope of acceptance by God in spite of what we have been and are, we may feel remorse or shame for the past, but we shall not yet be capable of the godly sorrow out of which penitence springs.

So forgiveness moves us to repentance. On the other hand, only as we repudiate the past and turn from it

can we receive forgiveness; only so can what we are offered become the actuality that changes our life. So we are forgiven as we repent.

When this takes place, when God's mercy evokes repentance on our part and our repentance in turn makes it possible for him to give full expression to his forgiveness, then the process is complete and what is called reconciliation has taken place.

We can picture this as two lines starting out from a point (the unity of God and man) but moving upward to form two arcs till the maximum separation is reached (man's alienation from God). At that point man's consciousness of guilt and God's effort of love call forth from each a movement toward the other, till finally the two semicircles meet and form a circle (reconciliation).

The broken fellowship has been restored, but on a new basis. The experience of self-condemnation and incredible mercy through which we have passed unites us to God more closely than before. It makes us watchful against all that threatens the relation and puts us under an obligation all the more binding because it is one of love and gratitude rather than duty. In this new situation much that was inexplicable before is seen in a new light. Above all, the judgment of God is now seen as having been from the first in love and for love.

WE ARE grateful now that he set his face so sternly against all that was unworthy in us, exposing what was worst in us because he believed so intensely in the best. His holiness rejected us only as a means to receiving us eventually.

God's attitude is like that of a

master craftsman to a young apprentice. He judges the lad's work by the highest standards, refusing to accept from him anything less than the best of which he is capable, since only so can he ever make him partaker in his skill.

It is of the love of God, too, that he does not apportion to each man his appropriate retribution—and that for two reasons. In the first place, we might think that we had settled our accounts with him, so that there would be neither place nor motive for repentance. In the second place, few things open our eyes more effectively to the error of our ways than the fact that we have brought on others a suffering they do not deserve.

The mystery of a world in which the sun rises on the evil and the good alike is transformed when we no longer look at it in rebellious self-righteousness but experience it in forgiveness. We see now that God is neither indifferent nor unjust. His judgment is so designed as to leave open the possibility of restoration and to awaken the desire for it.

THIS IS NOT ALL, however. The mystery of God's dealing with us has in it a yet further depth. Because this is a world in which suffering follows upon sin, sometimes deservedly and sometimes undeservedly, a world also in which we are forgiven and find hope because God accepts this seeming injustice as his own portion, an obligation is upon us. This is the obligation to enter into this world ourselves in love, to forgive as we have been forgiven, to bear the common human burden as God has already borne it and will bear it to the end of time.

The forgiveness of others is not a condition attached arbitrarily to our own: there is an inner connection between the two. We *can* only participate in the divine entry into the world in self-forgetting love as we so enter in our turn. God, we have said, identifies himself with men in those dedicated souls who are willing

so to dedicate themselves. Jesus Christ is not just one more of these. He is that one in whom God so gave himself that we can henceforth see how he gave himself in others and how he seeks to give himself now in us. We therefore offer ourselves in humble gratitude as those whose self-giving is to provide the opportunity for his.

International Hymn

(Suggested tune: Austrian Hymn)

God of our embattled nations,
Mighty King of martial songs,
We have not advanced thy purpose
By enduring ancient wrongs.
Racial strife and class oppression
Are the cornerstones we lay;
Father, rescue us from hatred,
Lead us to a warless day.

God of our discouraged nations,
Show the challenge of thy Word;
Statesmen fail to see Christ's vision,
Prophets still betray their Lord.
Justice, love, and understanding
Will restore our world to peace;
Bring us, O thou one great Spirit,
To the time when wars shall cease.

God of our self-righteous nations,
Cross our restive, tribal lands;
Sit at every council table,
Guide our hearts, our minds, our hands.
Brotherhood shall be exalted
By the power of truth and right,
Where thy children humbly serve thee,
Lord of Peace, Eternal Light.

—HERBERT BEECHER HUDNUT

*Minister, Woodward Avenue Presbyterian Church
Detroit, Michigan*

Francis of Assisi

By EDWIN PRINCE BOOTH

*Professor of Church History
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IT WAS the beginning of the 13th century, that greatest of all Catholic experiences. In this century the splendor of the Gothic cathedral rose over Europe. Intellectual life shone with power in Paris and Bologna and Salerno. The Catholic view of life came to systematic expression in the work of Thomas Aquinas.

Most marked was the power of Pope Innocent III in the opening decades of the century. The sovereigns of Europe paid him cash tribute and acknowledged him as their feudal lord; and when he called the great church council of 1215, it seemed that Augustine's vision of the City of God had been fulfilled.

At the same time there was moving through the common people of Europe the ancient restlessness against wealth and the abuse of power. Gentle people of southern France, known as the Waldenses, were read-



ing the New Testament and finding therein Jesus' uncompromising stand against a top-heavy civilization. An ancient heretical movement, known as the Albigenses, had arisen again in northern Italy to continue the old protest against Catholicism's hierarchy and its multiplied sacraments.

On the eve of the century of the church's greatest power the gentle Francis of Assisi rose to voice a pure word of protest.

The father of the saint was Peter Bernardone, a cloth merchant who journeyed annually to southern France buying and selling. On one such journey he met the daughter of a noble house in Provence. His tongue must have been persuasive and his personality winning, for Madonna Pica left the relative security and wealth of her father's home to journey to Umbria as the wife of the Italian cloth merchant.

There in Assisi their home was set up in one of the small stone houses that climb over one another as they cling to the hillside of Mount Subasio.

It was 1181 or 1182 when Francis was born. His father was in France at the time, and his mother had him baptized as Giovanni; but his father, on returning, said the boy was to be named Francesco for his mother's homeland.

His happy, laughing childhood, in which his father and his mother adored him and gave him everything his heart desired, quickly passed and came to an end in the shadows of war.

Duke Conrad of Swabia, Assisi's overlord, was on a visit to Germany in the year 1202 when the Assisan burghers, with the secret approbation of the papacy, rebelled against the duke, defeated his retainers, and rebuilt the ancient walls of the city out of stones from his castle. Duke Conrad, returning, allied himself with his titled colleagues in Perugia, and war was declared on the rebellious Assisians. They met in battle, and the Assisians were thoroughly defeated.

As a soldier in the ranks Francis was captured and taken to Perugia as a prisoner. It took a year for the Assisians to raise the necessary ransom money; but eventually the prisoners were released and Francis was home, his health ruined.

Through the next full winter none could tell whether life would return to him or leave him. He came so close to death that from the possibility of that event there was thrown back upon his life a new light under

which he read new meaning, new seriousness, and new beauty.

Francis noticed now the beggars, whom he had taken for granted before. Now the sharp cry of poverty sounded in his ears; and his New Testament, to the reading of which he listened regularly in the cathedral and elsewhere, showed him how close a place in the heart of his Lord the poor had held.

He saw with new eyes the lepers gathered in their colonies outside the walls of Italian towns. Leprosy revolted him. Yet his soul became possessed with the simple, childlike logic that Jesus was kind to the lepers and that he, now wishing to be close to Jesus, must therefore be kind to lepers.

Not far from Assisi was a little chapel consecrated to St. Damian, badly in need of repair but with the altar intact and a Byzantine crucifix hanging above it. To this chapel Francis often repaired now for help in his mental confusion. He longed in childlike fashion to have direct word from God to order his life. His faith was finally rewarded, for it seemed to him that the Lord spoke from the crucifix, calling out to him, "Francis, build my church!"

This he took so literally that he began to bring stones from Assisi to rebuild the little chapel.

People noticed his eccentricities now and thought that the illness had touched him.

Peter Bernardone became concerned about his son and tried hard to keep him at work in his store. The father was a straightforward,

good-natured businessman, and he expected Francis to be the same. Yet Francis insisted on giving money away to beggars and on fleeing for many an hour to St. Damian for work and prayer.

Riding one day beyond the Assisan gates, Francis heard the tinkle of a leper's bell. His horse shied and bolted and was off down the road. Francis breathed a sigh of relief, but then it was clear as could be to him: this leper was actually the brother of his Lord, and he was denying Christ himself when he rode by unheeding. This was his moment of decision, and he knew it. He got down from his horse, and back to the leper he went, to kneel in Catholic Italian fashion in reverent obedience, to kiss the hand of the leper as though he kissed the hand of his Lord, and then to go back with the leper to share his evening meal and to ease his wounds.

Pensive now and brooding often,

he was at dinner one night with some of his friends. They were joshing him on the cause of his quietness, and one said, "He must be thinking of marrying."

Francis answered, "Yes, I am thinking of marrying. I am to marry one more lovely, more bright, more pure than you have ever dreamed of. I am to wed Lady Poverty, widowed since Christ."

Finally exasperated and completely confused as to how to proceed with his son, Peter Bernardone haled him before the court of Assisi to ask the justice to order him to obey his parents. There before the civil court Francis asked for a transfer of authority to the ecclesiastical court, since his action was at the behest of his conscience.

The request was granted, and the two men came before the bishop of Assisi. Understanding that the final separation point had come, Francis,



Basilica of St. Clare (Santa Chiara)



Chapel of the Portiuncula, beneath the dome of the Basilica of St. Mary of the Angels

in dramatic fashion, took off all his clothes and, standing naked before the bishop, handed his clothes to his father, saying, "I now return to you all that I have left that you have given me, and I ask that call no man on earth my father, but only to say, 'My Father, who is in heaven.'"

The Catholic Church hung in the balance as the bishop's decision was awaited. Happily and with great wisdom, the bishop sensed Francis' pure religious instinct, released him from his obligation to his parents, and placed him under the protection of the church. The brown robe of

the Franciscan Order was created when the bishop placed upon the naked Francis a brown, rough garment worn by the peasants of Umbria.

On the street corners of Assisi, Francis preached what he called the "gospel of poverty." What a shame it was, he said, that material things should stand between man and man and rob them of that sweet brotherhood in Christ! And what a shame that temporal cares should absorb so much time and thought as to leave men insensitive to the beauties of God's love in men and nature!

He felt called upon to establish a way of life for simple preachers of Christ in which they would be bound to no home, no book, no cares, no clothes. Foot-loose and free, they could travel all the pathways of Italy helping all whom they could, from the lepers to the nobles, serving them always in the name of the Lord Jesus.

Basing the Franciscan Order on the great injunction of Jesus when the disciples were sent out two by two, he and his men traveled two by two to preach the great riches that are to be found in freedom from riches.

Down in the valley below Assisi, by the little Chapel of St. Mary of the Angels, Francis and his early comrades built themselves mud huts in which to live and from which to go on their preaching tours. History has called this the First Order, or the Order of the Friars Minor, the Little Poor Men of Assisi.

Dwelling in one of the richer homes in Assisi, Clare Sciffi, 12 years his junior, watched the evolution of Francis. We have no idea how early in life the light of his personality

appeared to her, and whether or not an adolescent earthly love first moved her toward him. But we do know that, in the days when he began to preach, she sat spellbound under him in the Assisan Cathedral and saw visions of a life of service and sacrifice.

She fled, against parental will, to Francis down by St. Mary's and there pledged her faith to join in this service to poverty.

With the consent of the church, he established her and other women like-minded in the now repaired and rebuilt St. Damian's Chapel, there to pray and to work and live in poverty. This is the Second Order of St. Francis.

Then, because he knew that the First and Second Orders were only for persons divorced from life—special messengers, as it were, from the kingdom of heaven—Francis built the Third Order as the great result of all his preaching and life. In this his message of devotion to poverty goes out to all men and women in the working, normal life—to men and women who have their homes, their children, their gardens, and their shops—pleading with them to understand money and all that it connotes as a tool only to a richer life of charity to their fellow men.

In the first glory of this work, all three orders prospered. Now 14 years had passed. Francis had brought new life and light, not only to Italy, but to all Roman Christendom. Hopeful and with high heart, he journeyed on the Fifth Crusade, only to see therein the endless bickerings and bitterness of Christian leaders. He carried his gospel into the camp of the enemy and preached before the Sultan himself; but, though his guileless per-

sonality brought the response of affection and respect from the Sultan, his message of the Lord of peace was lost on Mohammedan hearts while Christian armies were camped over against them.

Heartsick and disillusioned, Francis returned to Italy, only to find in his own beloved order the desire for wealth and power. The men of the order were building themselves houses, and that was against his expressed wish. They were owning books now, owning clothes, consorting with bishops instead of with lepers; and this was far from his dream.

He withdrew from the active leadership of the order, never again to assume it, and became more and more the simple eccentric. In this mood he viewed all nature as God's created universe. All rocks, trees, mountains, and plains were God's. The stars, the moon, the sun were his; all the animals of the forests, the fish of the seas. It is reported that he had power over the wolf of Gubbio; and the gentle sermon he preached to the birds, immortalized by Giotto and by the author of the *Little Flowers*, moves everyone still with tender appreciation. He was as a child of God in the midst of a world-home, each member of which was God's; and all this mood he brought out in delightful song.

Toward sunset one day, when visiting St. Clare in the garden of St. Damian's, using the French tongue learned at his mother's knee, he sang his ecstatic hymn of brotherhood with all created things, beginning, "Praise be to God for our brother the sun."

But deeper than all other experiences was a constant appreciation of



"St. Francis Preaching to the Fishes" by Paul Veronese. The original is in the Borghese Gallery, Rome, Italy.

what the sufferings of Jesus had brought to mankind. All this indescribable joy in being alive, the beauty in the universe round about him, his comradeship with his fellow men, his understanding of God as Father—all he owed to the sufferings of Christ. He longed that he might in return suffer somewhat for his Lord.

He was beginning to know suffering. A dimness in his eyes was approaching blindness, and the doctors cauterized in an attempt to heal it. As the glowing hot iron came close to his eyes he added another stanza to the liturgy of his life, "Be kind to me now, Brother Fire, for I have never done thee harm." Brother Fire was not kind to him, and the dimness increased.

The wound with which the order

had stricken him when it turned to more materialistic things was incurable. He longed to go away in meditative retreat. St. Clare and his more intimate friends, notably Brother Leo, whom he always called "that little lamb of God," held him strictly to his life in the world, telling him it was not his vocation to be a lonely hermit.

But by 1224 he was determined on some longer meditative period and in the autumn of that year retired to Mount Alverno near Florence. Brother Leo was with him. High up in the forests on the mountaintop he found a good place of retreat. Brother Leo was to come to him once a day and sing the first half of the Doxology. If Francis answered with the second half, Brother Leo might come on and

bring him food and water; but if he received no answer, Brother Leo was not to disturb him. And so for 40 days Francis strove to appreciate more fully the sufferings of the Lord.

What went on in that high, tremendous hour of his experience none of us may know; but when Brother Leo came to find him at the end of the fast, he found him unconscious on the rocks of Alverno, with wounds in his hands and feet and side. The church has chosen to believe these inflicted by God and to call them the "stigmata." I choose to believe them self-inflicted and thus truly the stigmata of emulation.

Down from his mountain retreat, his health definitely impaired, life moved slowly but steadily toward its close. When friends brought him

home to Assisi, the men of Perugia ambushed the road he was to take, hoping to carry him off to their city that they might reap the rich rewards that lay ahead when he should be sainted and people should be making pilgrimages to his resting place.

But the Assisians brought him by a back mountain road and lodged him in triumph in the bishop's palace.

Summoning his first followers, Francis gave them his last will and testament, pleading with them to return to the service of the lepers and to renew their primitive, simple piety. And he asked them to carry him down to the mud huts where first they had lived.

So out from the bishop's palace he was borne through streets lined with reverential hearts. He was carried slowly around by St. Damian's for one last visit with St. Clare, and down the road to his beloved St. Mary of the Angels.

To his own mud hut they carried him, and there he waited for death—his "sister, the death of the body," he called her.

He would not let them disturb the animals that ran back and forth across his pallet bed, for they were God's creatures and reminded him of God's love.

When death came close, he asked that they strip him bare and let him lie on Mother Earth outside the hut, under the sky. His closest friends and followers were quietly chanting a requiem of the church when Sister Death came calling him. And tradition says that when he died, the larks from all over the Umbrian plain rose in evermore concentric circling to wing his spirit home.

CHRONOLOGY

- 1181 or 1182 Born in Assisi, Umbria, Italy.
Happy boyhood in Assisi.
- 1202 Assisan-Perugian War. Francis a prisoner almost a year.
- 1204-6 Conversion experiences. Sequence and detail uncertain.
- 1206-9 Unorganized personal work, the mud hut, St. Mary of the Angels, the Carceri, etc.
Restoration of St. Damian's.
- 1209-10 First followers and first simple Rule. Partial papal approval.
- 1212 Clare Sciffi joins the movement.
- 1219 On the Crusade.
- 1220 Beginning of heartbreak over the Order because of lowered standards. The Rule of 1220. Francis resigns leadership.
- 1221 The Rule of 1221 completes apostasy of the Order.
- 1224 The Stigmata.
- 1225 The Canticle of the Sun.
- 1226 Death.



He brought me
to the banqueting house,
and his banner over me
was love.

Assisi's Festival of Spring

By CHARLES W. ACKLEY

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YOU must return," said our guide, "in the spring. Then you *really* see Assisi. You can't afford to miss *Calendimaggio*."

"Calendimaggio?" we echoed. "What is that?"

A wide smile spread over Dmitri's friendly face. "It is the feast of spring. It is like your Hollywood [in an obvious effort for the children's attention]: knights in armor, and horses, everyone in costume, singing and dancing in the streets, the old taverns open, roast pig and wine. For three days we live in the 13th century. You can't afford to miss it if you want to see the real, the old, Italy."

"Has this festival anything to do with St. Francis?" I asked, a bit dubiously.

"Oh, yes, a great deal," replied

Dmitri with an expansive Italian gesture. "You see, there was a time when the city was divided into two sections, the upper called *Parte de Sopra* and the lower called *Parte de Sotto*. These sections still exist today, but in those days they represented the two classes of the people—the merchants and the artisans. They were always feuding, like your Hatfields and McCoys. The city became a plaything of all the wars of this region—and they were many.

"In fact, in one of these wars young Francis, then a gay blade of the town, was captured by Perugia. He returned a serious-minded young man to hear God's call to rebuild his church and be a brother to all men.

"Eventually the spirit of Francis healed the town's divisions. Now,

instead of fighting, we have singing!

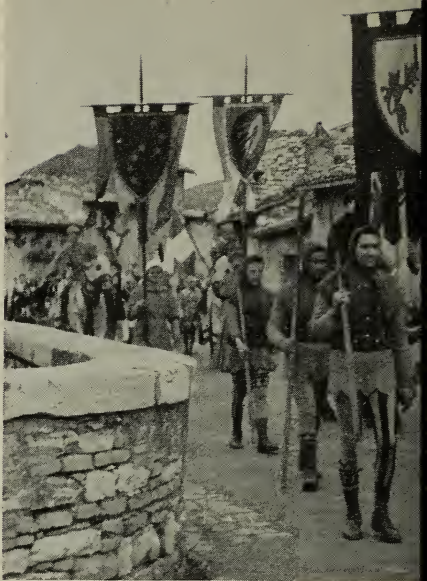
"Sopra and Sotto spend months preparing their best singers. During Calendimaggio they challenge each other to a duel of song! From all over Italy people come to hear them sing. Talent? Yes. But such enthusiasm and devotion you have never seen!"

"We will be back," I assured Dmitri and the children, "and you shall be our guide." And so it was arranged; for we never needed much encouragement to visit this sacred city, second only to Rome for Catholic pilgrims and holding immense values for Protestants because of the gentle spirit of its first citizen.

On duty with the United States Navy in Naples, I had made two earlier visits to the city of the saint. The first time, we drove up from Rome, where we had spent three days seeing the wonders of the Eternal City. The contrast in simplicity completely won us to Assisi. Winding up the ancient *Via Flaminia*, through the rugged lower Apennines, past tilled fields and simple peasant cottages, up the great Umbrian Valley where General Mark Clark's army laboriously pushed the Germans north, to new hills and another climb, we drove until suddenly, rounding a bend from the east, we were admitted by an ancient stone arch to the courtyard of the Church of St. Clare. The city perched precariously on the steep ascent above.

On another occasion we came from the south driving along the floor of the valley to come almost under the abutments of the massive, three-level Church of St. Francis, and saw the city crowning the farther hills.

Guarded by its two great churches and surrounded by walls, Assisi seems



Castle garrison (Sop:a) coming through

aware that it has been set aside for the things of the spirit. (Indeed, it was declared an "open city" during World War II in at least a modern fulfillment of St. Francis' prophecy that it would always be poor but would escape warfare.)

Except for the two huge churches, the city is poor and simple, the old stone houses rising out of the rock and belonging to it. The narrow winding streets, the circling stone stairways, open doorways where women sit to embroider the famous "Assisi stitch," and cubby-hole stores with gay pottery from nearby Perugia, combine to make the town a pattern for a Walt Disney creation.

The constant tolling of church bells is a welcome change from the traffic din of most cities today, even in Europe; and the sharp, clean air articulates the sense of reverence in



streets to the Cathedral of St. Rufino

the brooding quiet of this mountain region.

I have rushed about most of the world but never found any place like Assisi. Its atmosphere of meditation is in keeping with the spirit of St. Francis. Although he would not recognize the glorious church bearing his name and would grieve at even the subdued commercialism which, inevitably, has taken advantage of a shrine, I think that Francis, were he to come back, would feel much at home, so little have the city and its people changed in more than seven centuries.

This feeling of the proximity of Francis in his town was accentuated last spring by the circumstances of our return.

With Dr. Marion J. Creeger, executive secretary of the General Commission on Chaplains, we arrived in

Assisi near midnight of Sunday, April 28. The sleeping town was festooned with banners straight out of the Middle Ages. Knocking for admission on the barred oaken door to St. Antony's Convent, where we had reservations, seemed like a request to return to a forgotten century.

Next morning before breakfast Dmitri called for us. Army friends from Naples, Colonel and Mrs. Paige and their four lively sons, had joined Mrs. Ackley and our three children to total, with Dr. Creeger and Dmitri, a baker's dozen. Since Dr. Creeger had to return to Rome on the noon train, we decided to concentrate on St. Francis.

To do so in one forenoon meant actually *running* in his footsteps, for the events and shrines associated with his life are widely scattered about the city and its mountainous environs.

Beginning with the Hermitage of the Carceri, or caves on the slope of Mount Subasio where Francis and his disciples slept on the bare rock to practice the ideal of poverty, and ending with the tremendous Basilica of St. Mary of the Angels far in the valley below, we followed Francis and his wandering Friars through the morning.

This pursuit is another story, of course; for we are talking now about the spring festival. But Dmitri had been very explicit: "It is fortunate for all of you that because Dr. Creeger had to leave early you learned something of St. Francis *before* seeing the Calendimaggio. For you cannot really understand the joy of the people, the meaning of their challenge to sing, apart from his spirit."

That afternoon Dmitri took us up

Dr. Federico Caldari
(Sopra) as Mago (magician and scroll carrier)



into the town "to absorb a little local color." We stopped first at the Piazza del Comune, famous for its early Roman temple of Minerva and its great Ghibelline tower completed in 1305. From the town hall the cross and the lion, symbols once of division, looked down upon gay crowds, a curiously uninhibited mixture of the ancient and the modern. Wandering minstrels and knights and their ladies mingled with tourists as they poured into the city. The court jester, laughably bright in a harlequin pattern of green and yellow, danced in and out of everybody's way. Medieval soldiery, members of the castle guard, and children who could have played with Prince Valiant, saluted one another on the old cobblestone streets.

At a tavern in Sopra we came upon Dr. Federico Caldari, dressed like Merlin of the Round Table, and most of the Sopra Court-to-be. Signor Caldari wrote the script for the dramas that year and, in addition,

acted the part of the *mago* ("magician") for the court of Sopra.

As in Oberammergau, housewives, doctors, tradesmen, laborers, lawyers, teachers, and children compete with the greatest eagerness for specific roles to play and parts to sing.

Dr. Caldari is a chemist.

Signor Maceo, who occasioned much laughter and comment mounted on his donkey and leading a group of mandolin serenaders, is a professor of fine arts and has his own ceramic factory.

Signor Sergio Molini, scroll carrier and challenger for Sotto, is a lawyer.

Bearded Papi Giuseppe, resplendent in his ermine-bordered robe as the *maestro di campo* ("master of ceremonies"), is a city official.

The court jester or fool, Dr. Marcello Tarci, dispenses medicine in real life.

The principal dame for Sotto is the daughter of the proprietor of the Hotel Winsor Savoia.

Dmitri's own wife and daughter

were costumed dames of the Sopra choir.

The costumes are usually hand-made by the individuals using them, often at considerable expense for people who, though knowing poverty only too well, will sacrifice incredibly much for beauty.

The singing, of course, is rehearsed months in advance. Some 60 persons are eventually chosen for each choir, and on them falls the actual burden of the contest.

Behind closed shutters we suddenly came upon Sopra singers preparing for that night's drama.

That first evening, April 29, was devoted to individual skits and singing acts. These were given at approximately the same time in the two sections of the town, and all outdoors. We chose Sotto, winding our way down with the crowds just as darkness settled.

Burning fagots, mounted on the walls of the buildings, gave a weird illumination, with leaping light and dancing shadows, as in the days of Frederick Barbarossa. In a large open space a fake tavern had been set near the inevitable balcony to serve as background for the play. Only a miracle could make "flowers bloom in December," the price of the fair lady's love; but in typically Italian fashion this was accomplished by insistent loyalty and plenty of serenading.

The following day was the high point of the Calendimaggio. Shortly after noon the crowds began to stream to the upper and lower parts of the city. The Paiges, whose children were smaller, elected to watch Sotto forming at the Church of St.

Francis. With my George and Melodie, I hiked up to La Rocca to watch Sopra preparing their descent.

Against the mighty backdrop of a castle already old when Columbus discovered America, the forming of the castle guard, the clear, sweet call of the trumpeters, and the procession of the court and its retinue down the mountainside with banners flying, made a tremendously impressive and realistic scene. Through the narrow gateways of the ancient walls they marched, the hoofs of the horses and the steel of the knights clanking on the old stone streets. The sun, which all morning had been hidden in a mist of rain, finally broke through to reflect the full glory of the gay, rich colors of a dress once native to this region.

The court, regal in velvet and ermine, led the procession to the doors of the Cathedral of St. Rufino to receive the spiritual blessing. (Here St. Francis and St. Clare were baptized more than 700 years ago.)

Afterward the procession made its way through thickening crowds to Piazza del Comune, the public square. Here it was met by the court and retinue of Sotto, coming up from the Church of St. Francis. After presenting themselves to the mayor, the two columns circled the area and made their way back into the streets of the town. Knights and dames, soldiers in coats of mail and carrying halberts, the courts and the fool, troubadours escorting their master on a donkey—the 13th century passed before us.

An immense podium had been built at one end of the Piazza where the street divides and runs on either side

of a group of flatiron buildings. Here the two courts, led by Papi Giuseppe as master of ceremonies, were seated that evening with fanfare of trumpets. Back of each court stood the guards, while the singers grouped themselves below on tiered seats. The trumpeters, in their bright blue-and-yellow costumes, stood below the podium facing one another across the open approach to the courts. Into this open space rode two horsemen, scrolls in hand, to hurl their challenges. Amid laughter at the vehement punch lines, the challenges were read, interpreted, and accepted. The show was on!

Now the heralds of Sopra lifted their long, silver trumpets skyward to announce the first song. The choir rose to sing, and all was quiet; for

here was song such as the Italian people love and excel in. The effect upon the crowd was like that of a great hand smoothing out the wrinkles of a day's fevered excitement to reveal the deep, quiet intensity of a people who through thousands of years have learned that love and song outlast every change and sorrow.

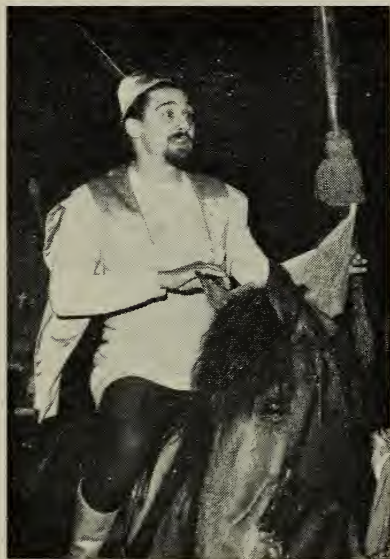
Then the equally magnificent Sotto choir rose to answer the challenge. Thus it continued—challenge and song, counter challenge and song.

Some variation was introduced by soloists and by a lively contest which developed between the rival troubadour bands with their mandolins. The pace changed often but not the quiet hunger of the people. For more than two hours tens of thousands of people stood packed in the streets, and filling every doorway and rooftop, the most silent and appreciative audience I have ever witnessed.

It was about midnight when the singing stopped. The crowd waited expectantly for the winner to be announced. Earlier the mayor and the provincial prefect, with other dignitaries, had taken seats immediately before the courts. Their task of judging must have been difficult, for both choirs had sung with all their hearts, and with much talent and versatility.

When a small scroll was handed to Papi Giuseppe, there was intense, almost absolute silence. As he rose to read its few words, every face was frozen.

Then all pandemonium broke loose! Like a great dam loosened at floodtime, the crowd broke up and poured onto the stage, carrying everything before it. Papi Giuseppe and



Sergio Molini reads the challenge.



Maestro di Campo (Papi Giuseppe) with Principal Dame of Sopra, the Silver Rose, and Calendimaggio Banner

the Sopra court were lifted onto the shoulders of joyous, rowdy partisans. The losing Sotto participants could not be distinguished from their conquerors; for they, too, were swept up by the affectionate, shouting throng. People kissed and embraced. Victor and vanquished alike participated in the frenzied, happy fray.

It seemed as if the joyous spirit of St. Francis and his "troubadours of God" had been communicated in some extreme, secularized form to a 20th-century throng. I shall never forget it.

We did not wait for the formal announcement and awarding of the trophies, which took place the next afternoon at five o'clock in the town hall. The coveted Calendimaggio

banner was claimed by victorious Sopra; and a beautifully simulated plant in silver, called the "silver rose," was given as consolation prize to Sotto.

Later Sopra paraded in triumph through the streets of the ancient town, while Sotto vowed determinedly—but pleasantly, of course, being Italian and in the spirit of their first citizen—that they would surely win next year.

Now the time is approaching for another Calendimaggio, and I wish that I could participate, even as a spectator, again. For in a strange way the people of Assisi have retained something of the candor and innocent gaiety of their Brother Francis, the patron saint of all Italy.

STORIES FIT TO TELL



Contributed by

CARL W. MCGEEHON

Staff Chaplain, Air Command and Staff College, Maxwell Air Force Base, Ala.

Responses to Introductions

I am overwhelmed with the eulogy of this introduction. I can hardly wait to hear what I'm going to say.

Before I make this speech I want to say something.

I could get even with him for that introduction by telling his other story. But then he could never introduce anybody to this audience again.

There are three very difficult things to do. One is to climb a fence leaning toward you. Another is to kiss a girl leaning away from you. And a third is to tell a story that this audience has not already heard. But I'll try.

He Repeats What He Hears

A visiting clergyman, standing at the church door at the close of the

service, was receiving compliments for his sermon. Everyone was highly complimentary—everyone except one old man who exclaimed as he shook the preacher's hand, "That was the worst sermon I ever heard!" That took the clergyman by surprise, but he said nothing.

A few minutes later the same old man came through the line again. This time he said, "It sure was a waste of time listening to that sermon." This took some of the wind out of the visitor's sails, but everyone else praised his sermon so highly that he didn't feel too bad.

Near the end of the line of worshipers the old man appeared a third time. He said, as he shook the preacher's hand, "We've heard some poor sermons, but this one tops them all." That really shook the clergyman; so, as soon as he could, he asked one of the deacons who the old man was.

"Oh, don't pay any attention to him," said the deacon. "He's a half-wit; he can't think at all. He just goes around repeating what he hears."

Get Your Facts Straight

A man really ought to get his facts straight before he starts to talk.

A businessman was stopped on the street by a friend who congratulated him on making \$50,000 on the wheat market. "Well, you are approximately right," said the man being congratulated. "But it wasn't the wheat market; it was the cotton market. And

it wasn't \$50,000; it was \$100,000. And it wasn't me; it was my brother. And he didn't make it; he lost it!"

No Advertising

Pat and Mike were brothers. Pat became a bus driver, and Mike operated a little restaurant in a town where Pat's bus stopped at noon each day. The bus company became annoyed at Pat because he always managed to herd his passengers into his brother's restaurant during the bus stop, and it was hurting the company's own bus-stop lunch-counter business. Pat was reprimanded on several occasions and finally told to stop the practice or lose his job.

On his next run Pat said to his passengers, "Folks, we'll be stopping here for 20 minutes. This line makes it a strict policy never to recommend an eating place; but if anybody wants me while we're here, I'll be eating a wonderful T-bone steak with French fries at Mike's first-class, spotlessly clean diner across the street."

Now I am not supposed to advertise chapel services here. But if you are looking for me Sunday morning.
...

Confused

A worker showed up at his mill one day with a large round badge on his lapel with the letters *BAIK*. His fellow workers wondered what that meant. Finally one went over to him and asked, "I've learned the meaning of a lot of initials. I know what PDQ means, and VIP, SOS, OPA, TVA, RSVP, BVD, and a lot of others. But what does *BAIK* stand for?"

"That stands for 'Boy, Am I Confused!'"

"I don't doubt that," replied the fellow worker, "but 'confused' is

spelled with a *c* and not with a *k*."

"That just goes to prove how confused I am."

The Chaplain and the Bishop

Two boys grew up together in a small town. They were classmates, close friends, rivals for the same honors, and competitors in the same sports. They needled each other at every opportunity. Both went on to college, seminary, and the ministry. There their paths took different directions. One became a high church dignitary, eventually a bishop. The other became a military chaplain.

Their paths did not cross for 25 years. Then one day in a large air terminal the bishop, who had grown fat and who was dressed in his ecclesiastical robes, saw his old friend, now a colonel in the chaplaincy, resplendent in his uniform, standing waiting for his plane, reading a paper. With an eye to needling his old friend he went up, tapped him on the shoulder, and said, "Porter, when does the next plane leave for L.A.?"

The chaplain, looking around, never batted an eyelid as he replied, "I do not know, madam, but a lady in your condition ought not to be traveling alone."

For the Golfer

No sportsman takes his favorite sport more seriously, nor plays it more intensely, than the golfer. Consider the fellow who returned from several hard rounds on the course. His wife kissed him and remarked that their son had just come in also. "He said that he caddied for you today," she added.

"By golly!" cried the golfer, "that kid did look familiar."



By JAMES T. CLELAND

*Dean of the Chapel
Duke University, Durham, N.C.*

THE SERMON AS PENANCE

HAVEN'T YOU heard people say that the Protestant sermon is *the* channel of grace taking the place of the Roman Catholic sacrament of the Mass? (As a matter of fact, there is no such thing as the sacrament of the Mass. There is the *sacrifice* of the Mass and the *sacrament* of the Holy Eucharist). Yet the statement is sufficiently true to constitute a theological and historical heresy, and I wish to counteract it with another half-truth. I submit, for your consideration, that the Protestant sermon has taken the place of the Roman Catholic sacrament of Penance.

What is the content of the sacrament of Penance? A sinner confesses his sins to the priest, who, in the name of God, absolves him from the *eternal* penalty of sin. Of course, such forgiveness is due entirely to the grace of God. However, before granting absolution, the confessor imposes a penance, the carrying out of which results in the remission of the *temporal* punishment attached to sins. Nevertheless, it must be clear that the *eternal* consequence of sin is removed *before* the penance is fulfilled. The satisfaction demanded by the priest as the judge and accepted by the penitent as the self-accused has, at a minimum estimate, this tremendous value: it reminds the forgiven sinner of what a fool—maybe, what a knave—he has been. This is psychologically sound, whatever our opinion be of the theological validity of the sacrament of Penance. Its emotional effect is not unlike that desired by the naughty boy of his forgiving mother: "Don't forgive me! Thrash me! I always feel better after a thrashing."

Is it outside the realm of possibility that listening to the sermon is the thrashing accepted, even desired, by the man in the pew as his painful gratitude for free grace?

It is not the effect of hell-fire preaching that I am thinking of in this connection, although many people, according to my students, demand that type of theological content. Otherwise, it isn't preaching! They want to be shaken over the fires

of hell until their hair is singed and their throats are choked with brimstone fumes.

(That is rough on the preacher who glories in the love of God which goes to any length to surround man with his good will. An old Scots dominie, trying to reconcile both emphases, used to point out to his congregation that Almighty God has to do certain things in his official capacity that he would scorn to do as a private gentleman.)

Yet damnation is not necessarily the hallmark of the penance sermon. I have in mind, rather, preaching that bores one to extinction and tires one to the uttermost—the kind of sermon that caused *The Oxford Dictionary* to offer as one definition of preaching: “To give moral or religious advice in an obtrusive or tiresome way.” This is punishment, self-imposed, self-inflicted. (After all, one doesn’t have to go to church. There is no Protestant church parade!) It is the Protestant form of “satisfaction” following on God’s willing acceptance of us.

Is it because of the chastening effect of the sermon that a judge recently “sentenced” an errant teenager to attend church for a year?

It is reported to me that the preaching in the armed forces is somewhat better than the civilian average. Good. But let us suppose that some chaplain, somewhere, has transformed the hearing of the Word into the reparation aspect of penance. Then what can he do about it?

Let him ask himself if he would like to sit under his own sermons, week in, week out. If he were in the pew listening to himself speaking from the pulpit, would he want to go

up there and kick himself down? Let him listen to himself on a tape recorder. Isn’t it a humbling, even a humiliating, experience?

Perhaps penance is the only way to describe the reaction of the hearer who suffers this, Sunday by Sunday. What’s wrong? Is it because the preacher has turned the good news of the outgoing, saving God into a prosaic recording of secondhand threats and warnings? Is it because he is tediousness personified in the pulpit and monotony become flesh?

Dorothy L. Sayers has described dullness as one of “the seven deadly virtues.” It is the quality *par excellence* of a bore. It is due to sluggishness of imagination, obtuseness of perception, and tediousness of heart. It makes itself felt in a lack of zest and an absence of vivacity in the things of God and of his Christ. It is the kind of outlook that has led to the aphorism “as dull as a Christian.”

“Dullness is the type of deadly virtue that did *not* mark our Lord. Dull people are not publicly executed, though they may be publicly avoided or privately murdered. The common people heard Jesus gladly because his preaching sparkled.

Theoretically, it may be possible that the biblical message is wrong, mistaken. But it is not dull. It is exciting stuff, unbelievable in some ways but chock-full of fascination. If a congregation doesn’t sense that, with wonder and gratitude, then somebody needs to be born again—and that somebody is the man in the pulpit. No homiletical techniques alone will cure this preacher nor rescue his congregation. It will take rebirth, spiritually and theologically.

The sermon can be a channel of

grace. It can bring God himself to bear on a man's life. Because of that it is a sacramental instrument. But

the sacrament should not be that of Penance, theologically or even psychologically.

More on Social Security

A note on social security for chaplains in the October 1957 CHAPLAIN (pp. 43-44), though correct in its statements, was confusing to many. In an effort to clear up the confusion, the Editor wishes to address to chaplains generally part of a letter recently sent to one chaplain:

DEAR CHAPLAIN:

The situation seems to be this. It is altogether in order that social security payments should be withheld from your salary because, beginning with January 1, 1957, chaplains are automatically covered as officers of the Armed Forces for the duration of their active duty. This procedure is based on Law 881 of the 84th Congress, which amended the social security law. However, it is still true, as stated in the October issue of THE CHAPLAIN, that chaplains are not eligible for social security coverage as *chaplains*. They are eligible as military officers and only for the duration of their military service. But a chaplain could lose his coverage under certain conditions, and it was this possibility that we wanted to warn chaplains about in our earlier notice. You now have until April 15, 1959, to file a waiver certificate electing social security coverage if, in addition to your work as a chaplain, you are performing services in the exercise of the ministry resulting in an income of \$400 or more a year. (This means wedding fees, honoraria, etc.) Better still, you have two years from the time you get out of the chaplaincy to secure coverage even though you get out in 1959 or later, but only if you have not had net earnings from self-employment of \$400 or more, some portion of which was in the exercise of the ministry, in two or more of the taxable years 1955, 1956, 1957, and 1958.

It's a complicated law, and it sounds confusing. Chaplains have the good fortune now to be covered as military officers. Moreover, they now have this extra time in which to file a waiver. But we feel it important to say to them that they should bear in mind these conditions so that they will not find out some day after leaving the chaplaincy and going back into civilian church life, that they have lost their opportunity to be covered by social security. To file a waiver now will not increase your tax, for you are already being taxed the limit on the basis of your salary as a military officer; but it will protect your interest later. So file before April 15, 1959, if you are getting these extra fees—or at least within two years after you get out of the chaplaincy provided you have not received these fees in the amount of \$400 or more in two or more of those taxable years (1955-58).

REVIEWS

Philosophy of Religion by DAVID
ELTON TRUEBLOOD. Harper 1957.
318 pp. \$5.00.

Here is a book that chaplains can surely use to great advantage. Why? Because it deals with precisely those basic religious questions that thoughtful people everywhere, and especially young people, are asking.

Dr. Trueblood is an eminent scholar, but he is also a seasoned teacher who knows there is no use saying anything unless you say it in a way that can be understood. "I have tried," he writes, "to say things clearly without confusing verbiage. Very early in my academic life I realized that shallow waters are often muddied to make them look deep, and I vowed to avoid this affectation if I could."

The author's purpose is "to set forth a philosophy which enables men and women to be intellectually honest and at the same time sincerely devout."

One of the book's most valuable sections deals with a subject that every philosophy, every religion—in fact, every individual—must sooner or later face "head on." This is the *problem of evil*. In this chaotic world the problem of evil plagues us all, largely because it is an inherent part of our tradition of a God who is both good and omnipotent. This whole question is handled here in a masterly way.

Another section of personal inter-

est to us all deals with *Freudianism*. We are all more or less—and rightly—bought and sold by Sigmund Freud. No one in his senses would minimize Freud's study of the "unconscious." Given the tremendous influence of this thinker, Dr. Trueblood is right when he says, "The chance that an honest religious faith can be held by civilized men and women is slight if Freud cannot be answered." Freud was a psychiatrist; in the field of philosophy and religion he was a spectator. His bitter words about religion may *seem*, and, if unexamined, may *prove*, destructive. But, far from being infallible, they are both irrelevant and unsound. "All of his illustrations," notes Dr. Trueblood, "are of three related kinds—the pathological, the primitive, the infantile. . . . The great religious tradition of the Western world, according to which men, acting under a sense of God's sovereignty, are able to stand against merely conventional morality, is hardly so much as mentioned," much less understood.

Another rewarding section of this book—one of keen interest to every modern—is concerned with the relation of the natural world, where we assume causality ("a world in which we cannot say *because* is not worth study") and that larger area often called the supernatural. We are asked by the wise Hebrew prophet to stake out our claim there: "Enlarge the place of your tent, and let the curtains of your habitations be

stretched out; hold not back, lengthen your cords and strengthen your stakes." Dr. James Bissett Pratt long ago wrote these true words: "The religious man may not be any better morally than his neighbor, but he *lives in a larger world.*" Dr. Trueblood's book leads one into that larger world. This is not escapism. "Religion *can* be an opiate. *Need* it be?"

I have no wish to make fictitious claims for this book. It does not throw one-hundred-per-cent illumination on all the dark problems of life. It does show the *approach* to them, and the approach is sometimes more significant than the solution.

—SEAL THOMPSON, *Emeritus Professor of Biblical History and Literature, Wellesley College, Wellesley, Mass.*

Systematic Theology, Vol. II: Existence and the Christ by PAUL TIL-
LICH. University of Chicago 1957.
187 pp. \$4.50.

For years Paul Tillich's doctrine of Christ has been warmly discussed by his students and colleagues on the basis of his seminary lectures. Now at last it is in print and can be still more eagerly discussed. It falls into three parts: a brief Introduction linking it with Volume One of his system, followed by two balanced sections on "Existence and the Quest for the Christ" (the human question) and "The Reality of the Christ" (the divine answer).

The Introduction contains one highly important if not revolutionary remark not to be overlooked. Hitherto Professor Tillich has said that the only literal, nonsymbolic statement to be made about God is that he is "Being-itself." Now he says that

everything religious people say about God is symbolic, and the only non-symbolic assertion is precisely the assertion that "everything we say about God is symbolic." This greatly relieves the fears some critics had expressed lest Tillich's philosophy should swallow up his respect for biblical revelation. Now at last philosophical and biblical theology really stand on an equal footing in his system.

The section on "Existence and the Quest for the Christ" draws heavily on existentialist philosophy and depth psychology for its portrait of man's predicament. This section might well be read in comparison with Reinhold Niebuhr's volume on human nature or Tillich's earlier book *The Courage to Be*. The dark view existentialism takes of man's condition is treated as a one-sided but necessary diagnosis of man's disease to which the Christian revelation in Christ is the remedy. It is, in fact, the "good luck" of Christian theology to have such a diagnosis ready at hand.

"Estrangement" is the key word. In passing from his divinely created "essence" to his actual "existence," from "dreaming innocence" to selfhood, man is estranged from himself, his fellows, and his God through a combination of "tragic destiny" and his own "finite freedom," which easily slips into "unbelief," "hybris," and "concupiscence." Estrangement carries him toward destruction and despair, both individually and collectively, and no scheme of "self-salvation" can deliver him. He seeks a Christ to save him.

In presenting Jesus as the Christ who saves, Tillich takes great care

not to claim too much for historical research. It must be faithfully applied to the Gospels, as to everything else, but it can never lead us to the commitment of faith. What faith responds to is the power of the "New Being" in Jesus as the Christ, which is the power that overcomes estrangement and begins the renovation of mankind.

The first disciples responded to this power just when they supposed their leader had been overcome by death. Since then we no longer know him as they did, but the "picture" of him drawn by the disciples has shown its power in every generation to "grasp" us and draw us into the "New Being," bringing us participation (regeneration), acceptance (justification) and transformation (sanctification) in a realm beyond estrangement.

Essential in this "picture" is the fact that Jesus maintains permanent unity with God despite real temptation, real finitude, and participation even unto death in the tragic estrangement of human existence. Although dissatisfied with the "two-nature" Christology, Tillich agrees with its intention and declares Jesus to be the actualization of "eternal God-manhood." He is "God accepting a world that rejects him."

The severity and dignity with which Professor Tillich moves among these high themes will force the reconsideration of all traditional views while liberating something essentially true in the oldest Christian traditions.

—WALTER MARSHALL HORTON, *Professor of the Philosophy of Christianity, Oberlin Graduate School of Theology* (Reprinted by permission from *Advance*.)

An Historian's Approach to Religion
by ARNOLD TOYNBEE. Oxford 1956.
318 pp. \$5.00.

The Gifford Foundation has for long sustained one of the most distinguished series of philosophical lectures in the world. The lectures delivered by Mr. Toynbee in that series at the University of Edinburgh in 1952 and 1953, on which *An Historian's Approach to Religion* is based, are worthy of the Gifford tradition and of the quality to be expected of a scholar of such abundant literary output.

To the question "What is our attitude toward religion?" Mr. Toynbee purports to give an historian's answer. He claims to raise questions, not to coin dogmas. His fears that some passages in the book may "seem dogmatic" are without substance, for it would not be very easy to find passages which in themselves would trouble a fair-minded man. What might trouble such a reader, however, is the possibility that the entire book has been conceived and written under the inspiration of a fundamentally dogmatic philosophy of history. It has long been the just complaint of religious philosophers that physicists sometimes write theology in the name of physics; it might be that Mr. Toynbee should have discarded the mantle of the historian before entering the pulpit.

His *Weltanschauung* is an interesting one and has much to commend it. His methodology is similar to that which he used in *A Study of History*. That Mr. Toynbee's work is full of insights is indubitable. Few historians perceive as clearly as he does how fruitful in human misery is the sinfulness of man. But he has

ecclesiological theories that not all Christian churchmen will accept, and he does tend to subsume them under "the historian's point of view." It would be much better, it seems to the present reviewer, were he to present his insights without that misleading label. It perturbs many critics less hostile than was Maurice Samuel in his attack in *The Professor and the Fossil*. Consult *Toynbee and History: Critical Essays and Reviews*, edited by Ashley Montagu.

Few readers, however, will fail to profit from the wide store of learning from which Mr. Toynbee draws in presenting us with his approach to religion. It is characteristic of Mr. Toynbee that this book is full of everything from Hinayana to Technology, from Confucius to Muhammad. He sweeps from the Virgin of Guadalupe back to Ptolemy I in a few lines, and in the long run ends up with Symmachus preaching Paul's doctrine of *agapē*.

It is all a little as though Mr. Toynbee were talking to us as we sat looking out of the observation window of a special plane designed for a grand tour of the universe. The lecturer's competence is beyond dispute; but members of his audience may be pardoned if they shift uneasily in their seats, wondering whether, in the words of Mr. Samuel, they are being "taken for a ride."

—GEDDES MACGREGOR, *Professor of Philosophy and Religion, Bryn Mawr College, Bryn Mawr, Pa.*

Psychology, Religion and Human Need by W. L. CARRINGTON. Channel 1957. 315 pp. \$3.75.

Jesus was a teacher, healer, and savior. Dr. W. L. Carrington, physi-

cian from Australia, contends Christians should perform three pastoral functions: personal-educational, therapeutic healing, and evangelistic.

The author has ministered to persons in homes, offices, and hospitals. Dr. Carrington has served as a physician to their physical needs, as a psychiatrist to their emotional needs, and as a deeply committed Christian to their spiritual needs.

In effect, he is a lay pastor. The writer contends that the priesthood of all believers shall be paralleled by the pastorhood of all believers.

For Dr. Carrington, laymen and ministers alike should assume healing, pastoral needs. He declares, "Every Christian is called to be a healing and reconciling influence wherever he may be."

The home, the street corner, the market place, the café, and the business office are places for informal but helpful conversation. "Another pastoral opportunity we can sometimes make for ourselves," Dr. Carrington explains, "is in the handling of ordinary conversation. This is an art which demands a delicacy of touch and a sensitivity to other people's reactions if we are to be good 'fishers' of men."

Jesus, the disciples, and the apostles of the early church performed the healing function. "To an unfortunate extent," the author laments, "it has become rather crowded out by the claims of the public ministry. If the church is to meet even a part of the need of people there must be a real awakening, and a great expansion of this private pastoral ministry."

Dr. Carrington has excellent chapters on how to use pastoral counseling to educate people for worship

and prayer, for Christian marriage, parenthood, religious education of young children. Many parents fear that their children may be headed toward juvenile delinquency. The author tellingly describes the three facets of character that mothers and fathers need to develop to head off such unfortunate developments: love, dependability, and reverence for the personalities of their sons and daughters.

The church's contribution to healing both through laymen and through ministers, individually and in fellowship, is outlined by Dr. Carrington. Pastoral healing, he says, is a channel between psychology and religion. Healing, further, is God-centered. A person releases emotions and obtains deeper insights, which enable him to uncover unspiritual hindrances to healing; and this paves the way for the healing power of God.

—JAMES W. CARTY, JR., *Religious News Editor*, The Nashville Tennessean

Where to Go for Help by WAYNE E. OATES. Westminster 1957. 115 pp. \$2.00.

The chaplain who owns this little book will keep it at arm's reach and refer to it with gratitude for its existence.

People who need it most are not likely to read it. They may, however, come to you. If their problems are of such nature that you cannot counsel them, this volume may be invaluable in enabling you to help them secure the needed information or guidance.

Where to Go for Help is a handbook of ready reference to the literature and referral resources for dealing with personal and family problems. Part I discusses "The Great

"First Aid" in counseling!

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Helping Professions and Their Literature," including the Christian ministry, medical, legal, teaching, and social-work professions. Part II is devoted to 13 recurrent problems, suggesting literature and available resources helpful in dealing with premarital guidance, marriage conflict, sexual difficulties, birth control, sterility, unwed parents, adopting children, "problem" children, cerebral palsy, mental retardation, the problem drinker, mental illness, and the aging.

Scores of dependable books and pamphlets, as well as the names and addresses of hundreds of agencies designed to help people in difficulty, are enumerated.

Dr. Oates, the well-known and able Southern Baptist writer in the field

of pastoral counseling, has rendered a much needed service for ministers and others who deal with people in trouble.

—CARL W. MCGEEHON, *Chaplain (Maj.)*,
USAF

NOTES

by Elizabeth P. Lam

The Call of the Minaret by KENNETH CRAGG. Oxford 1956. 376 pp. \$6.25.

Professor Kenneth Cragg of the Hartford Seminary Foundation has poured into this volume his deep concern for the rapprochement of Christianity and Islam. He is a distinguished Islamic scholar who knows intimately the Arab world and its peoples.

His first task is to explain the religious world of the devout Muslim—his acts of devotion and prayers, his belief in the sovereignty and unity of God, and the religious laws that govern his human relationships. Professor Cragg makes clear that much that is central to the devout Muslim is acceptable to the Christian.

He then turns to Christianity and examines the Christian faith as it appears to the thoughtful Muslim. To the reviewer, this is the most interesting section of the book, for here the real issues in achieving mutuality on the level of religious faith become clear. He explains, for example, why the Christian concept of revelation does violence to the Muslim view of sacred scripture.

He then discusses the contemporary stage on which Christian missionaries must act and gives due recognition to the political tensions in the Middle East, the drive for political independence and nationhood, and

the economic discontent of the masses. These are discussed in relation to Christian missions.

Constantly in evidence throughout the discussion is Professor Cragg's rare ability to present sympathetically a point of view that he does not share and remain at the same time loyal to his own convictions. His knowledge of the history of Islam and his sensitivity to the profound changes now occurring in the Middle East give depth and breadth to an unusually creative effort to heal a breach in human relations that is centuries old.

Christ in Our Hearts by CHARLES DUELL KEAN. Abingdon 1957. 109 pp. \$2.00.

Seldom do sermons in cold print carry the appeal of the spoken word. Such, however, is not true of this slender collection of essays adapted from Dr. Kean's sermons. The recurrent theme, presented in various ways and illustrated with choice quotations from modern literature and poetry, is the power of the love of God in the hearts of men.

Free from sentimentality and homiletic tone, Dr. Kean speaks affirmatively and with compassionate understanding to the needs of men and women.

They Met at Calvary by W. E. SANGSTER. Abingdon Press, Nashville. 1956. 111 pp.

The author, general secretary of the Home Mission Department of the Methodist Church of Great Britain and noted preacher, has succeeded well in achieving his aim—namely, to relate to our own lives the

historical circumstances leading to the crucifixion and thus to illumine the contemporary meaning of the Cross. He does so by examining the psychological reasons for the hostility to Jesus on the part of those responsible for his death—the Pharisees, the Sadducees, Judas, Pilate, and the mob. These same human frailties, he points out, involve contemporary men and women both in the judgment and in the redemption of the Cross. An unusually well-written and persuasive meditation for the Lenten season.

Problems of Art—Ten Philosophical Lectures by SUSANNE K. LANGER. Scribner 1957. 184 pp. \$3.50.

All too frequently the reflections of the philosopher are too technical or abstract to illumine the experiences of the nonphilosophically trained reader. Quite in contrast is this collection of lectures given by one of America's most distinguished philosophers to various audiences of artists, dancers, scholars, and students. Her "pivotal concepts" appear and reappear as she develops and illustrates them from various fields of art.

Mrs. Langer defines a work of art as "created form" which is expressive of human feeling and perceived through the senses, as in the dance or music, or through the imagination, as in poetry. This leads to the further questions: *What* is created? *What* is expressed? And *what* is experienced?

Of particular interest to me was her discussion of how we learn to appreciate culturally unfamiliar forms of art.

An intellectually invigorating and illuminating book.

The Teachings of Jesus by B. HARVIE BRANSCOMB. Abingdon 1957. 384 pp. \$1.50.

Understanding the Christian Faith by GEORGIA HARKNESS. Abingdon 1957. 187 pp. \$1.00.

The Small Sects in America (revised and enlarged) by ELMER T. CLARK. Abingdon 1957. 256 pp. \$1.25.

The Art of Counseling by ROLLO MAY. Abingdon 1957. 247 pp. \$1.25.

What Are You Living For? by JOHN SUTHERLAND BONNELL. Abingdon 1957. 188 pp. \$1.00.

The Lion and the Lamb by GERALD KENNEDY. Abingdon 1957. 233 pp. \$1.25.

The Abingdon Press has recently published six additions to its Apex series of inexpensive reprints.

B. Harvie Branscomb's *The Teachings of Jesus* has been widely used as a college text or handbook of the study of the Gospels and in its present form should win a wider audience. The list of topics for discussion or review and the supplementary readings given at the conclusion of each chapter would be helpful both to teacher and to student.

Time has in no way dimmed the clarity and persuasiveness of Georgia Harkness' *Understanding the Christian Faith*. It is an excellent book to put into the hands of an inquiring layman.

The steady numerical growth of the so-called small sects and their spread by indefatigable missionaries to the far ends of the world may, as Dr. Henry P. Van Dusen once wrote, be viewed by future church historians as the major development in the churches of our day. Because of the prevailing lack of information about

such groups, the reprint of Elmer T. Clark's survey of their history and major beliefs is timely. It should prove particularly helpful to ministers and religious leaders whose work cuts across denominational lines.

When Rollo May wrote *The Art of Counseling* in 1939, it evoked much attention as a pioneer work bridging depth psychology and religious counseling. Much has been written on the subject since that time, including other contributions by Dr. May. Nonetheless, there is much good advice in the book, especially to the person inexperienced in pastoral or counseling service to needy individuals.

The last two books are collections of sermons. Those by Dr. Bonnell are readable and arranged around a few major topics. The Gerald Kennedy volume is intellectually thin and follows too much the style of the spoken word to sustain interest.

Japanese Witnesses for Christ, edited by NORIMICHI EBIZAWA. Association 1957. 96 pp. \$1.25.

Livingstone in Africa by CECIL NORTHCOTT. 92 pp.

Christ's Messengers by C. F. D. MOULE. 94 pp.

Living with the Gospel by DANIEL T. NILES. 92 pp.

Mention has been previously made of the importance of this series of little books sponsored cooperatively by The International Missionary Council and missionary organizations in Great Britain, Canada, and the United States. Although these are prepared chiefly for the use of teachers and preachers in the "younger

churches," a number are suitable for more general group study of the Bible or of missions. Of the four latest additions to the series, the one which contains fresh and unpublished material is the biographical sketch of five Japanese who were converted to Christianity and helped to build the foundations of the church in Japan. . . . Cecil Northcott gives a vivid portrayal of the vitality, devotion, and versatility of David Livingstone. . . . Packed into C. F. D. Moule's study of the book of Acts is much information about early Christian literature and the church. The frequent cross references to other passages in the New and Old Testaments, however, detract from the unity of the book and make reading a bit "tough." . . . Daniel T. Niles retells the story of the Gospels by bringing together material from the four accounts and relating it to contemporary needs.



Addresses of publishers whose books are reviewed above

ABINGDON PRESS, 201 Eighth Ave., South, Nashville 2, Tenn.

ASSOCIATION PRESS, 291 Broadway, New York 7, N.Y.

CHANNEL PRESS, INC., 159 Northern Blvd., Great Neck, N.Y.

HARPER & BROS., 49 E. 33rd St., New York 16, N.Y.

OXFORD UNIVERSITY PRESS, 114 Fifth Ave., New York 11, N.Y.

CHARLES SCRIBNER'S SONS, 597 Fifth Ave., New York 17, N.Y.

UNIVERSITY OF CHICAGO PRESS, 5750 Ellis Ave., Chicago 37, Ill.

THE WESTMINSTER PRESS, Witherspoon Bldg., Philadelphia 7, Pa.

NEWS ROUNDUP

CHAPLAINS

The tragic death of LCDR **Peter Bol** on Feb. 2 occurred only six days before he was to receive the Navy Chaplain of the Year Award from the Reserve Officers Association of the U.S. Chaplain Bol was en route to Washington when he was killed in the crash of a MATS plane at Norwalk, Calif., near Los Angeles.

The Navy Chief of Chaplains, **RADM Edward B. Harp, Jr.**, responded to the citation and sent the posthumous award to Chaplain's Bol's widow, **Julieta Frances E. Bol**,

1416 W. Cedar St., Oxnard, Calif.

Chaplain Bol was a member of the Reformed Church in America and a graduate of Hope College and New Brunswick Theological Seminary. As Protestant chaplain for "Operation Deepfreeze I," he served the men who were largely responsible for building the American bases at Little America and McMurdo Sound in the Antarctic. He returned to the States in March of 1957 and was assigned to the Naval Construction Battalion Center, Point Hueneme, Calif.



Chaplain J. M. Danielsen (Southern Baptist) teaches a class of small children aboard the *USNS F. W. Funston*, a ship of the Military Sea Transportation Service in the north Pacific.

The annual Four Chaplains awards given by the Chaplain Alexander D. Goode Lodge of B'nai B'rith were presented Feb. 10 to the following chaplains: Lt. Col. **Meir Engel**, USAR, Fort Dix, N.J.; Lt. **John C. Condit**, USN, Preflight Naval Air Station, Pensacola, Fla.; and 1st Lt. **Eugene Z. Szabo**, USAF, 806th Air Base Group, Lake Charles Air Force Base, La.

At the recent Air Force Staff Chaplains Conference in Washington, D.C., the Air Force Chief of Chaplains, Maj. Gen. **Charles I. Carpenter**, was presented with a plaque by chaplains of his staff and the staff chaplains of the Air Force. This was given in recognition of "his vigorous leadership, motivated by a devoted spirit of dedicated service which has produced a chaplain ministry commensurate with the mission, growth, and development of the United States Air Force."

Maj. **David H. Sperring**, of Fayetteville, N.C., recently received the Army Commendation Ribbon with Metal Pendant for his service as senior chaplain adviser to the Second Republic of Korea Army. The Southern Baptist chaplain, formerly with the 24th Infantry Division in Korea, was assigned in March 1957 to the U.S. Army Advisory Group, Korea. He has served in the Army since July 1945.

Col. **William J. Reiss**, Fifth U.S. Army Chaplain, recently received the Commendation Ribbon for meritorious service over a three-year period, with special mention of his work with Reserve and National Guard groups.

Col. **James B. Murphy**, of Boston, Mass., First U.S. Army Chaplain, recently received the first honorary

life membership ever given by the American Social Hygiene Association to a chaplain in the armed forces. The 48-year-old Roman Catholic chaplain had much to do with laying the groundwork for the Army's Character Guidance Program.

Episcopal Chaplain **John E. Kinney** is retiring from the Army after more than 28 years of service. At his last station on Governor's Island, N.Y., he was in charge of the Chapel of the Centurion with its extensive work at Fort Jay.

The Chaplains Commission of the Reformed Church in America is presenting each of its chaplains with a substantial gift certificate toward the purchase of a new clerical robe.

In the third annual U.S. Air Force Chapel Choir Contest, first place was won by the Chapel Choir of Bartow AFB, Fla., a base of the Air Training Command. Second place was won by the Dreux Air Base Chapel Choir, U.S. Air Forces in Europe. Third place went to the Catholic Chapel Choir of Tachikawa AFB, Japan, of the Air Materiel Command.

The winners receive commemorative plaques, which will be permanently held by the chapels of the winning choirs.

According to the USAREUR Chaplain, **Harold H. Schulz**, 1957 saw an all-time high in church attendance in the command. More than 4,610,000 persons of all faiths attended services in USAREUR chapels—a 2 per cent gain over 1956, previously a record year.

The 245 chapels in the command, an increase of six over 1956, averaged nearly 15,000 worshipers during 1957.

The religious retreat program at **Berchtesgaden** achieved a new high also. Nearly 12,500 people attended



Official U.S. Air Force Photo

Thirty Protestant Air Force chaplains participated in the fifth Marriage and Family Counseling Seminar held recently in Austin, Tex. All but one are pictured here, along with key staff members of the Hogg Foundation for Mental Health, University of Texas. The missing chaplain is Carl W. McGeehon, who had to leave before the picture was taken.

Left to right: (first row) Dr. Bernice M. Moore, Dr. Harry E. Moore, Miss Ruth Huey, Dr. Glenn V. Ramsey, Miss Loretta Lowry; (second row) Chaplains William J. King, Malcolm L. Bartee, Robert K. Gumm, Rex M. Thompson, Joe L. Morris, Arthur T. Engell; (third row) Milton H. Allen, John T. Evans, Charles R. Franklin, William H. Jacobs, Joe B. White, Raymond E. Tinsley, Harry B. Ansted; (fourth row) Donald F. Riechers, Voigt M. Sink, Melvin T. Ostlin, Russell C. Archer, John B. Schoning, Verne H. Warner; (top row) Elmore P. Nelson, Marvin O. Gardner, George D. Godfrey, John A. Burgess, Omer T. Powell, Earl Crowe, Charles D. Bayha, Frank W. Griffin, Paul G. Schade, Charles W. Wakefield.

70 religious convocations in the Bavarian Alps snow paradise. This was a gain of 11 per cent over 1956, when 10,000 participated in 63 retreats.

Present figures indicate that 1958 will be an even greater year at Berchtesgaden. Forty retreats are scheduled for the first six months of the year.

PERSONALITIES

The new German ambassador to the United States is 46-year-old Professor Wilhelm Grewe, who has been called "the scholar of the Foreign Office." Before entering government

service Grewe taught at the universities of Berlin, Göttingen, and Freiburg. He is associate publisher of various periodicals on jurisprudence and foreign policy. He is also the author of books concerned with such topics as the Charter of the United Nations and the "antinomies of federalism."

Serving as technical adviser to the Air Force Chief of Chaplains, Francis B. Sayre, Jr., dean of the Washington (Protestant Episcopal) Cathedral, recently went to the Far East to gather information on the relationship of air-base personnel to local

church programs. He was accompanied by **Robert P. Taylor**, Southern Baptist chaplain who is the new chief of the Personnel Division of the Office of the Chief of Air Force Chaplains.

James A. Pike, dean of the Cathedral of St. John the Divine, New York, has been elected bishop coadjutor of the Protestant Episcopal diocese of California. As coadjutor to **Bishop Karl Morgan Block**, Pike will be expected to succeed him when Block retires at the end of 1958.

On his recent visit to American armed forces in the Far East, Cardinal **Spellman** of New York presented President Syngman Rhee of Korea with a check for \$10,000 to aid blinded Korean war veterans.

Guest preachers at the seventh annual Protestant Preaching Mission at Fort Monmouth, N.J., were **Rex Clements**, minister of the Bryn Mawr Presbyterian Church, Bryn Mawr, Pa.; **Ralph C. Walker**, pastor of the Madison Avenue Baptist Church, N.Y.C.; and **John S. Wimbish**, pastor of Calvary Baptist Church, N.Y.C.

In 1954 Dr. Clements conducted a series of retreats for Protestant chaplains in Korea, and Dr. Walker conducted a conference of the chaplains of all our armed forces in the Far East, in Tokyo. Dr. Walker is a member of the Executive Committee of the General Commission on Chaplains and Armed Forces Personnel.

Gardner C. Taylor, minister of Concord Baptist Church, Brooklyn, N.Y., was recently elected president of the Protestant Council of the City of New York. Dr. Gardner is the first Baptist and the first Negro to hold this office.

Gerald Robertson Cragg, one of

Canada's outstanding theologians and ministers, has accepted the call to become professor of historical theology and director of studies at Andover Newton Theological School, Newton Centre, Mass., beginning September 1958.

John Wick Bowman, on leave this semester from San Francisco Theological Seminary, is teaching in turn at International Christian University in Tokyo and at Silliman University and Union Theological Seminary in the Philippines. Bowman's most recent book is *The Sermon from the Mount*, published by Westminster last fall.

Henry Knox Sherrill, presiding bishop of the Protestant Episcopal Church, will retire in November of this year. Bishop Sherrill was the first president of the National Council of Churches.

G. Bromley Oxnam, bishop of the Washington area of the Methodist Church and president-designate of the Council of Methodist Bishops, has announced that he will retire in the summer of 1960.

Harold Cooke Phillips has announced his resignation after 30 years as pastor of the First Baptist Church of Greater Cleveland. He will continue as professor of homiletics at Oberlin Graduate School of Theology.

Henry Hitt Crane is resigning Sept. 1 after a distinguished 20-year ministry at Central Methodist Church, Detroit, Mich.

Eduardo Mondlane, a former "crusade scholar" of the Methodist Church from Portuguese East Africa, is now on the staff of the Trusteeship Division of the United Nations. A graduate of Oberlin and North-



This is the cross at Agape, the Waldensian ecumenical youth center in the mountains of northern Italy, near the border of France.

The moderator of the Waldensian Church, Dr. Achille Deodato, has been speaking to congregations in the U.S. during the first quarter of 1958. (As a Protestant chaplain for the Italian Army in the Mediterranean area during World War II, Dr. Deodato became widely known among American servicemen.)

Among the many programs planned for Agape in 1958 are an international camp, a camp for German youth, a camp for Italian youth, holiday camps for industrial workers from surrounding countries, and an ecumenical work camp to complete the tower on Agape.

ANNOUNCEMENTS

A prize of \$3,000 is offered by Harvard University Press for the best book manuscript in the field of history of religion submitted within the next four years. Address: 44 Francis Ave., Cambridge 38, Mass.

The Public Affairs Department of CBS News announces a program for Sunday, May 25, that should be of special interest to chaplains. This is a one-hour symposium on the philosophical and moral bases of a free society, or "What Beliefs Sustain the Western World?"

This is one of the series of seven programs called "**The Great Challenge.**" It is broadcast from New York from 5:00 to 6:00 P.M. on CBS Television Network and on the CBS Radio Network later in the week. Consult your local newspaper for broadcast time.

June 15 is "**I.C.U. Sunday**"—a time when many Christian groups in America and abroad will be com-

western, Mr. Mondlane is the son of an African chief. He expects to return to Africa to work in the mission program there.

Paul B. Freeland, secretary of Overseas Relief and Interchurch Aid for the Presbyterian, U.S., Board of World Missions, is the new chairman of the executive committee of Church World Service. He succeeds **Gaither P. Warfield** of the Methodist Committee for Overseas Relief.

Howard Elmo Short, professor of church history at the College of the Bible, Lexington, Ky., will succeed **Lin D. Cartwright** as editor of the *Christian-Evangelist* when he retires July 1. This vigorous weekly journal of news and opinion will observe its 100th anniversary in 1963.

memorating the founding of the International Christian University in Japan, one of the most hopeful enterprises to follow World War II.

To help you plan a significant service, free literature and materials are available from the Japan International Christian University Foundation, Inc., 44 E. 23rd St., New York 10, N.Y.

Strasbourg, France, will welcome two international church bodies in the summer and fall. The International Reformed Congress will meet there July 22-30. And the executive committee of the Lutheran World Federation is to meet there Oct. 26-30. This committee is expected to consider bids from Finland and Norway for the Fourth Assembly of the Lutheran World Federation in 1962.

EDUCATION

A recent survey of Armed Forces Sunday schools shows that 78 per cent of Protestant pupils are now being taught with Unified Curriculum materials, according to the *Navy Chaplains Bulletin*.

American colleges and seminaries awarded 4,397 B.D. degrees, or their equivalent, during the past academic year. This was a decline of 127 over the previous year. Sixty-five degrees went to women.

Haverford College, a Quaker school, has announced that it will neither request nor accept Department of Defense grants for research. Such grants, it said, are "a threat to free academic inquiry" and in conflict with the peace principles of the Society of Friends. The college also said it will not permit faculty members to engage in any military research on the Haverford campus or on college time.

The first Methodist seminary in Ohio, for which Ohio Methodists have raised \$4,000,000, is expected to open to students in September 1960. It will accommodate about 500. Ohio has half a million Methodists.

Columbia Theological Seminary, Decatur, Ga., has completed the \$250,000 endowment of its department of homiletics as a memorial to the late Peter Marshall, an alumnus.

A gift of almost a million dollars has been made to Bethany College, the Disciples of Christ college at Bethany, W. Va., for a library.

A \$10 million Lutheran college, the first in California, will soon be built near Los Angeles. It is expected that the new college will be accepting students within three years.



Official U.S. Air Force Photo

Chaplain (Maj. Gen.) Charles I. Carpenter, Chief of Chaplains, USAF, receives congratulations from Lt. Gen. Emmett O'Donnell, Jr., Deputy Chief of Staff, Personnel, Hq USAF, following presentation of a testimonial plaque. Center is Chaplain (Brig. Gen.) Terence P. Finnegan, Deputy Chief of Chaplains, USAF. (See news item on p. 44.)

Personality Is the KEY



I HAVE been a religious journalist now for 12 years, yet I know that the printed page never makes a Christian out of anybody.

Personality is the key. The printed material can be only a supplement to the divine-human ministry.

I have had a small part in the development of some of the best of the present-day church school curricula—that which combines content and experience, the Bible and life. But I have discovered that no curriculum is effective unless a warm, devoted, consecrated Christian teacher takes it and uses it wisely so that it comes alive and fulfills its ministry. Textbooks are not going to save this “beat generation” or the “rock-and-rollers.”

Now that I am editor of *THE LINK*, I don't want to claim for it miracles it cannot perform. We'll do our best to make it a useful tool; but if the chaplains don't take it, read it, get acquainted with what's in it, see that it gets to their military personnel,

then we'd just as well stop printing *THE LINK* and get into something more useful in the Kingdom.

Do you, chaplain, for instance, have a fellow interested in the ministry? How about suggesting that he read the article “Urgent Need for Ministers?” Do you have a fellow bothered about sex? Suggest “A Christian View of Sex,” coming up in the May issue. Is there a discussion of race relations? How about suggesting that all the group read “All Men Are Brothers,” in the February issue?

Of course, we'd like to see the circulation go up. But our greatest need is not an increase in circulation but a vital use of *THE LINK*. You with your spiritually warm, deeply consecrated Christian personality must take these cold printed pages and breathe life into them. When you use the magazine this way, God will surely bless it and make it effective through you.

—LARRY FITZGERALD
Editor, *The Link*



THE Basilica of St. Francis at Assisi is one of the world's great shrines. Its "lower church" and "upper church" contain famous frescoes by Giotto and Cimabue. St. Francis is buried here. (See articles on St. Francis and Assisi in this issue of The Chaplain.)

